

## SCIENCE AS A BASIS

Text of Non-conformist Catechism Issued in England.

## DESIGNED FOR TEACHERS' USE

Desiring to Put Religious Teaching on Scientific Footing, Sir Oliver Lodge, Principal of the University of Birmingham, Issues Paper—Read Before Gathering of Ministers.

London, Dec. 15.—Sir Oliver Lodge, LL.D., F.R.S., principal of the University of Birmingham, has issued the text of a catechism which he read before a gathering of nonconformist ministers in London, and which is designed for the use of teachers interested in the education of the young. In the preface Sir Oliver says:

"From the viewpoint of a teacher and a trainer of teachers the following clauses have been drafted by me as affording a partially scientific basis for future religious education:

Question. "What are you?"

Answer. "A being, alive, conscious upon this earth, my ancestors having ascended by gradual processes from the lower forms of animal life, and with struggle and suffering become man."

Q. "What is the distinctive character of man?"

A. "At a certain stage of development man became conscious of the difference between right and wrong so that thereafter when his actions fell below a normal standard of conduct he felt ashamed and sinful. Nevertheless, the possibility of the fall marks a rise in the scale of existence. Creatures below this level are irresponsible, feel no shame, suffer no remorse, and are said to have no consciousness."

Q. "What is the distinctive character of man?"

A. "That he has responsibility for his acts, having acquired the power of choosing between good and evil, with freedom to obey one motive rather than another."

Q. "What is the duty of man?"

A. "To assist his fellows, to develop his own higher self, to sow powers of good in every way open to him, and generally to obey the laws of nature and obey the will of God, in whose service alone can be found that harmonious exercise of the faculties which is synonymous of perfect freedom."

Q. "What is meant by good and evil?"

A. "Good is that which promotes development and is in harmony with the will of God. It is akin to health, body, and happiness. Evil is that which retards and frustrates development, and injures some part of the universe, and is akin to disease, ugliness, and misery."

Q. "How does a man know good from evil?"

A. "His own nature, when uncorrupted, is sufficiently in tune with the universe to enable him to be well aware of what is pleasing and displeasing to the guiding spirit, of which he himself should be the effective portion."

Q. "How comes it that evil exists?"

A. "Acts and thoughts are evil when they are below the normal standard attained by humanity. The possibility of evil is a necessary consequence of the rise in the scale of moral existence, just as an organ whose normal temperature is far above absolute zero is necessarily liable to a damaging, deadly cold, but the cold is not in itself a positive or created thing."

Q. "What is sin?"

A. "Sin is the deliberate, willful act of a free agent who sees better, chooses worse, and thereby acts injuriously to himself and others. The root of sin is selfishness, whereby needless trouble and pain are inflicted on others. It is akin to moral suicide."

Q. "Are there beings lower in the scale of existence than man?"

A. "Multitudes; in every part of the earth, where life is possible we find it developed. Life exists in every variety of animal, in the earth, in the air and the sea, and in every species of plants."

Q. "Are there beings higher in the scale of existence than man?"

A. "Man is the highest of the dwellers on the planet earth, but the earth is only one of many planets warmed by the sun. The sun is only one of a myriad of similar suns which are so distant that we hardly see them, and which indiscriminately scatter stars. We may be sure that in some of these innumerable worlds circulating in distant suns there must be beings far higher in the scale of existence than ourselves. Indeed, we have no reason to suppose that intelligence anywhere."

Q. "What causes and what maintains existence?"

A. "Of our own knowledge, we are unable to realize the meaning of the origin and maintenance. All we can accomplish in the physical world is to move things about by means of our bodily organisms and then leave them to act on each other. But we conceive that there must be some intelligence supreme over the whole process of evolution, or else things could not be as organized and beautiful as they are."

Q. "Man helped in the struggle upward?"

A. "Man did not bring himself into existence nor can he, unaided, maintain his existence or achieve anything whatever. There is certainly a power in the universe vastly beyond our comprehension. We trust and believe it to be a good, loving power, able and willing to help us and guide us wisely. This loving kindness surrounds every moment. In it we live and have our being. It is the main spring of love, joy, and beauty. We call it the grace of God. It sustains and enriches all worlds. It may take a multiplicity of forms, but its essence and highest meaning is especially revealed to the dwellers on earth in the form of the divinely human, perfect life of Jesus Christ, through whose spirit and living influence man may hope to rise to heights at present inaccessible."

Q. "How may we become informed of things too high for our own knowledge?"

A. "We should strive to learn from the great teachers, prophets, poets, and saints of the human race whose writings have been open to us by education. Especially should we learn how to interpret and understand the Bible, which the nation holds in such high honor."

Q. "What, then, do you reverently believe can be deduced from a study of the records and traditions of the past in the light of the present?"

A. "I believe in the infinite, eternal Being, guiding, loving Father, in whom all things consist. I believe the divine nature is especially revealed to man in Jesus Christ, who lived, taught, and suffered in Palestine years ago, and has since been worshiped by the Christian Church as the immortal Son of God and Savior of the world. I believe the Holy Spirit is ever ready to help us along the way to goodness and truth, that prayer is the means of communion with God, and that it is our privilege by faithful service to enter life eternal, the communion of saints, and the peace of God."

Q. "What do you mean by life eternal?"

A. "Whereas our terrestrial existence is temporary, real existence continues

without ceasing in either higher or lower form, according to our use of the powers and means of grace, and that the fullness of life, which is ultimately attainable, represents a state of perfection at present inconceivable to us."

Q. "What is the significance of the communion of saints?"

A. "Higher holiness being must possess in fuller fruition those privileges of communion which are already foreshadowed by our own faculties, language, and mutual aid, and just as we earned our power of help at all times, so we are limited to our own order of being, so I conceive the existence of a mighty fellowship of love service."

Q. "What do you understand by prayer?"

A. "That when our spirits are attuned to the spirit of righteousness our hopes and aspirations exert an influence far beyond their conscious range, and in the true sense bring us into communion with our Heavenly Father, this power of filial petition is called prayer. We are encouraged to ask for anything we need. As children, we ask our parents in a spirit of trust and submission, and we may strengthen our faith in the efficacy of prayer by pleading the example and merits of the Lord Jesus and rehearse the prayers taught by Christ—'Our Father, &c.'"

Q. "What is meant by the Kingdom of Heaven?"

A. "The Kingdom of Heaven is the most essential feature of Christianity. It signifies the harmonious condition or state in which the Divine will is perfectly obeyed. It represents the highest state of existence, individual and social, which we can conceive. Our whole efforts should directly and indirectly make ready ways in our hearts and our lives and in the lives of others. It is the ideal state of society toward which reformers are striving. It is the idea of conscious existence toward said aim."

Sir William Ramsey in criticizing the above contents that Sir Oliver Lodge starts with wrong premises. He says:

"Science has nothing to do with faith nor faith anything to do with science. They are quite distinct. Therefore, the suggestion so freely made that they are in some undefined way antagonistic is, in my opinion, wholly wrong. It follows that I do not regard any effort to unite science and faith on the basis of a catechism to be much good."

After reading the answer to the first question, "What are you?" Sir William commented as follows:

"A pure theory."

To the dogma in the second and third clauses that the distinctive character of man is responsible for his acts and that creatures below his level do not feel shame and do not suffer remorse, Sir William took exception. He said:

"A dogma of the highest order, and the way he afterward behaved led no doubt that he knew that he had done wrong. He looked as much ashamed as any human being could be. He thought he saw in some of the clauses a strong resemblance to some parts of the shorter catechism, and added:

"Sir Oliver, however, seems to have put the clauses together very well, and regards criticism it is well to bear in mind that the whole subject is essentially one which depends on one's viewpoint."

**LONESOME, EMPLOYEES QUIT.**

**Better Salaries Recommended at Blue Plain Institution.**

The officials of the Home for the Aged and Infirm, at Blue Plain, D. C., have recommended that the Commissioners include in their next estimates items for higher salaries for the engineers and mechanics of the institution. Owing to the lonely environments of the home, it is impossible, they say, to get competent men at the present scale of wages.

Building Inspector Ashford has reported to the Commissioners that it is important that competent men be provided for this institution.

**GOLFERS ON ANXIOUS SEAT.**

**Worrying About Chances of Sunday Closing of Course.**

Followers of athletic sports are anxiously awaiting the decision of the Commissioners regarding the Sunday closing of the public golf course and playground in Rock Creek Park, near Brightwood Reservoir.

Numerous arguments, pro and con, have been presented to the Commissioners, the latest being a copy of a resolution forwarded by President Edward Tarring, of the Christian Endeavor Society, in which it is stated that "it is the sentiment of the union that the proposed public athletic park should be closed on Sunday."

There also to be considered the sentiments of the department clerks and business men, whose only day of recreation is Sunday. It is argued that this class of citizens should not be deprived of the benefits of the park, especially as the golf course is located on the suburban private golf courses in the suburbs of the city.

The Commissioners have not expressed their attitude in regard to the subject, preferring to wait until the park is formally opened next spring.

**Two State Societies Meet.**

At the meeting of the Maine Association last evening, at 222 Sixth street, an election of officers took place. Previous to the election it was decided that meetings of the society be made monthly instead of bimonthly, as has heretofore been the custom. The following were elected: President, A. K. P. Harvey; vice president, E. W. Bradford; second vice president, Mrs. C. G. Ricksford; third vice president, Mrs. G. Hall; recording secretary, J. H. McCready; corresponding secretary, Miss A. M. Love; chaplain, C. H. Ellis; treasurer, W. Higgins; orator, C. A. Metcalf. The executive committee remains yet to be decided upon.

The Mississippi Society also held its first meeting since the opening of the Congressional session. An attractive program, furnished by the ladies of Belmont Seminary, was rendered. A large number of the members were present.

**Biological Society Names Officers.**

At the twenty-seventh annual meeting of the Biological Society of Washington for the purpose of electing officers the following were chosen to serve for the ensuing year: President, L. Stegenger; four vice presidents, T. S. Palmer, W. P. Hay, E. L. Greene, and E. W. Nelson; recording secretary, M. C. Marsh; corresponding secretary, H. Osborn; treasurer, H. M. Smith; council, A. D. Hopkins, J. M. Rose, A. B. Baker, D. White, and A. K. Fisher.

**Appraise Senator Gorman's Estate.**

New York, Dec. 15.—The value of the estate in New York of the late United States Senator Arthur Pue Gorman, according to the appraisal directed by the surrogate, amounts to \$2,412,411. It consists of \$4,502,411 in cash, 105 shares of the Merchenthaler Lintotype Company, valued at \$2,000, and smaller items.

**Pastor Dies of Heart Disease.**

Asbury Park, N. J., Dec. 15.—Rev. Dr. Albert Gale, for twenty-five years pastor of the Congregational Church at Melrose, Mass., and until four years ago pastor of the First Presbyterian Church at Asbury Park, Mass., died suddenly of heart disease.

## GOWNS ARE VARIED

Opening of Season Shows Diversity in Costumes.

## ALL ARE VERY ELABORATE

Mrs. Roosevelt Has an Attractive Toilet of Smoked-colored Chiffon Velvet—Baroness Hengelmüller Has Two Striking Dresses Made Princess—Gossip of Fashions.

With the social season fully inaugurated, all sorts of gowns are ready for their lucky owners, and so far no two seem to be along the same model. The latter fact assumes special interest in Washington, when it is remembered that three prominent women met at a certain luncheon garbed in identically the same clothes, although coming from widely different parts of the country, and each having selected and paid for an exclusive importation.

The same season two famous debutantes, who are now Mrs. Nicholas Longworth and Mme. Riano, respectively, surprised each other and their friends by appearing in beautifully white cloth and lace gowns that differed in no particular except in buttons; while the young wife of a prominent Representative, the daughter of a Senator, and a young matron of resident society were continually meeting each other in the same blue velvet visiting costumes, which each supposed to have been made for her own particular style and purse.

One feature this season's gowns have in common is that they are all mostly elaborate. There are no plain gowns of any description, from the short skirt and pony jacket in much-branded cheviot, to the dinner and ball toilets of satin, silk, or tulle. The nearest any can come to the untrimmied skirt with its graceful, full lines, once so popular for rich dinner gowns, is in velvet, which is occasionally seen untrimmied. In that case the material must be of the richest and heaviest weave, and usually worn with handsome jewels, while the lace used on the corsage and sleeves is often valuable enough to make this plain toilet more expensive than the most elaborate creations of Paris or Vienna.

Mrs. Roosevelt, although exempt from visiting, has one of the newest and handsomest afternoon toilets of the year, which she wears to afternoon musicals or for an occasional church ceremony. This is a trained gown of smoke-colored chiffon velvet, the skirt trimmed with its lower edge with an inch-deep band of the velvet put on in long narrow curves, the trimming being gathered on either edge and applied. The bodice is closely fitting and plain in the back, with the front in jacket effect with a narrow waistcoat of heavy lace.

With this Mrs. Roosevelt wears a very handsome large hat, also of smoke-colored velvet, with crown and brim in severely plain lines, the crown probably four inches in height, and the brim wider in front than in back. The hat is conspicuous for the three very handsome ostrich plumes which, without being of the pronounced weeping willow style introduced this season, are almost uncurled, and show several shades of gray and brown. The first plume starts under a choux of velvet all the way in the middle of the front, and extends across the crown and back, while the two others are placed on the sides as to completely cover the back of the head. A sable stole and large muff are worn with this, as well as with the several smart cloth suits Mrs. Roosevelt uses for church and afternoon walks.

Mrs. Nicholas Longworth is wearing a leather-colored broadcloth suit made with short skirt laid in pleats, and untrimmied, save by self-colored braid put around the skirt without curves or fancy motifs. The pony jacket is quite elaborately braided, however, and finished by a narrow scarlet waistcoat. With this she wears a large soft-lined toque of brown milk, turned up on the left side with marabou feathers, which cover the side of the hat and fall almost to the neck in the back. A large muff of the same fur as the toque is used.

At the reception in honor of the members of the Diplomatic Corps on Wednesday afternoon, Mrs. Longworth wore a very girlish gown of white point d'esprit on a foundation of pink taffeta. The skirt, which touched the floor all around, had no train, but was made with considerable fullness about the waist, and was covered by three deep ruffles of graduated depth, which went completely around. The bodice was made with a becoming fullness across the front, and finished by a deep transparent yoke and collar of lace. The sleeves were three-quarter length, of the point d'esprit and lace, without the interlining of pink.

A dainty afternoon gown in which the Baroness Hengelmüller received her friends just before leaving for her visit to New York, is a light green velvet, made princess and absolutely close-fitting, the upper part of the gown losing itself in a skirt of eleven gored, ending in a short train. Each seam was strapped its entire length by a narrow band of taffeta of the same shade. This taffeta decoration also appeared on each gore in a series of curves that formed a graceful, but conventional design, extending from three inches above the hem to the knees. The top of the gown was of all-over lace, with straps of taffeta coming across the shoulders from the back, and ending in tabs, which fell loose from the corsage line in front. These tabs, which widened gradually from one to two inches, were finished in a point, and decorated by five or six inches by lace appliques. The lace sleeves were made with a series of three ruffs held by the lace, and decorated with deep ruffles of Brussels point.

Another princess gown of the Baroness Hengelmüller is a street costume of light-weight dark blue broadcloth, the garment being made in inch wide pleats from the shoulders halfway down the skirt. The cloth is cut out on the under side, so adds very little, if any, to the slender figure of its wearer. The bottom of the skirt is trimmed with a single band of blue velvet four inches deep, which goes straight around. A deep V of Irish crochet lace finishes the top, the point of the V coming nearly to the waist line in front, but in the back going off to a straight collar three inches deep. The gown opens in front and is closed by three large, flat, velvet-covered buttons, the front being slightly diagonal, starting from the left side of the lace V. The high stock collar is of the Irish lace, with edge of velvet. The sleeves are half-length, with pleats to the elbow, which may be either white, black, or blue. The hat accompanying this gown is a fine felt

toque in blue, with choux of velvet fastening a pair of red wings; the cascade peligne is of velvet loops and maline.

A favorite gown with Miss Cannon is one of black chiffon velvet. The skirt is full all around, with only a slight train, and untrimmied. The waist is round and full, with the velvet entirely cut away at the top, and also slashed in two places, back and front, the opening extending from the top of what might be a low-necked corsage to the waist line. Under the velvet bodice is worn a cream lace bodice, with lace sleeves, three-quarters in length. The lace, which is very handsome chintilly, is built onto a perfectly fitted silk lining, with the fullness arranged to show through the four spaces formed by the cuttings of the velvet. These being two inches wide at the top and narrowing to a point at the belt line. The latter is covered by a soft girde of the velvet. The sleeves are apparently of one piece of lace, with scalloped edge, the latter forming a ruffle of about five inches half way between elbow and wrist. The upper portion is caught in two puffs, the lining over the latter, and without any visible heading. The lower puff is finished by a narrow, twisted band of the velvet, the latter also forming the heading of the ruffle. Long, white gloves are worn with the gown, and a large black velvet hat, trimmed with black ostrich feathers.

Mrs. Andrew Y. Bradley's very modest black lace dinner gown solves the problem of using a lace shawl to the very best advantage, and will call for many an old chiffonier this prized heirloom, which, however valuable to its original possessor, is in most cases of no practical use to the maid or matron of 1906, as no one wishes to put scissors into her grandmother's lace.

Mrs. Bradley's gown is a close-fitting princess, cut low, and having a short train. The foundation is of white taffeta, made to fit without the slightest wrinkle or fullness, but with quite an outward curve at the foot. Over this is a second gown of white chiffon, and to this is applied the lace. The shawl, which is of the three-cornered shape, is used for the front, with the point downward, and touching the hem. The straight edge is then gathered across the front of the close-fitting taffeta bodice to form the corsage, the chiffon and lace being having a becoming fullness across the bust, but laid in close pleats at the waist line, where the ends of the shawl are carried to the back, and folded to form pointed tabs, which may be substituted with a skirt. The back of the skirt is covered by three deep flounces of lace which match the shawl, these starting from either side of the pointed apron front. The flounces, like the main part of the gown, were heirlooms in Mrs. Bradley's family, but are not indispensable in the making up of the shawl, as Brussels net with a decoration of tulle or ribbon in white or black may be substituted with excellent effect. The back of Mrs. Bradley's bodice is covered by separate pieces of black lace, which join the shawl-draped front at the under arm seam, the edges of the lace being carried back over a narrow smocking of white chiffon. The back is closed under tiny black velvet bows, each with a rhinestone buckle in its center. The decollete neck is edged with a narrow yoke of white lace, which also forms the chief component of the elbow sleeves, the tops of these latter, like the back of the bodice, being treated to the small velvet bows and brilliant buckles.

**MATRONS WANT MORE PAY.**

**Women in Police Department Complain of Living Cost.**

A petition has been sent to the Commissioners by the four matrons of the police department, Sarah B. Pennifill, Marriella Thornburgh, Sarah J. Macleod, and L. E. Bernsford, asking that they be given an increase in salary.

Owing to the increased cost of living, they say, we find that our present salaries are not sufficient to support us and those dependent upon us, and we cannot save anything for the future."

Major Sylvester has recommended that the salaries be increased from \$200 to \$225, and Commissioner West has moved that the matter be considered in the estimates for next year.

**Support Ferree for Commander.**

The following members of John A. Rawlins Post, No. 1, of the Department of the Potomac, G. A. R., were elected as officers for the ensuing year, at the annual election which took place last Friday evening, at G. A. R. Hall on Pennsylvania avenue: Commander, W. J. Medling; junior vice commander, S. Stratton; quartermaster, R. B. Schiewickard; surgeon, W. J. Armstrong, M. D.; chaplain, A. S. Taber; clerk of the day, Christian Keimer; officer of the guard, F. D. Neale; representative to department memorial committee, E. W. Whitaker; on department relief committee, Charles B. Bruntz; representatives to department encampment, Newton Ferree, S. R. Stratton, George H. French, Alva S. Taber, Samuel Cross, O. E. Caruana, S. J. Block; alternates, John J. Medling, H. H. Nicholson, W. H. Bailey, John J. Medling, Charles E. Cole, S. W. Snow, and Albert Smith. The delegation will support the candidacy of Comrade Newton Ferree, of this post, for department commander.

**NEWS CUT SHORT FOR BUSY READERS**

The Chesapeake and Potomac Telephone Company reported to the police last night that within the last thirty days some one had stolen about 400 pounds of copper wire from the poles of the line, and that the same time they also reported that 120 pounds of wire had been stolen from their storehouse at Takoma, D. C., on the night before.

While attempting to cross in front of a moving car of the Capital Traction Company at the corner of Thirty-first and M streets, yesterday evening, Nellie Robinson, white, aged 36, of 306 M street, was caught between the fender and the wheel guard of the car, and the car dragged the girl for quite a distance before it could be brought to a stop. She was not seriously hurt.

The Police-men's Association met at the corner of Thirty-first and M streets, yesterday evening, Nellie Robinson, white, aged 36, of 306 M street, was caught between the fender and the wheel guard of the car, and the car dragged the girl for quite a distance before it could be brought to a stop. She was not seriously hurt.

The Police-men's Association met at the corner of Thirty-first and M streets, yesterday evening, Nellie Robinson, white, aged 36, of 306 M street, was caught between the fender and the wheel guard of the car, and the car dragged the girl for quite a distance before it could be brought to a stop. She was not seriously hurt.

The Police-men's Association met at the corner of Thirty-first and M streets, yesterday evening, Nellie Robinson, white, aged 36, of 306 M street, was caught between the fender and the wheel guard of the car, and the car dragged the girl for quite a distance before it could be brought to a stop. She was not seriously hurt.

The Police-men's Association met at the corner of Thirty-first and M streets, yesterday evening, Nellie Robinson, white, aged 36, of 306 M street, was caught between the fender and the wheel guard of the car, and the car dragged the girl for quite a distance before it could be brought to a stop. She was not seriously hurt.

The Police-men's Association met at the corner of Thirty-first and M streets, yesterday evening, Nellie Robinson, white, aged 36, of 306 M street, was caught between the fender and the wheel guard of the car, and the car dragged the girl for quite a distance before it could be brought to a stop. She was not seriously hurt.

The Police-men's Association met at the corner of Thirty-first and M streets, yesterday evening, Nellie Robinson, white, aged 36, of 306 M street, was caught between the fender and the wheel guard of the car, and the car dragged the girl for quite a distance before it could be brought to a stop. She was not seriously hurt.

The Police-men's Association met at the corner of Thirty-first and M streets, yesterday evening, Nellie Robinson, white, aged 36, of 306 M street, was caught between the fender and the wheel guard of the car, and the car dragged the girl for quite a distance before it could be brought to a stop. She was not seriously hurt.

The Police-men's Association met at the corner of Thirty-first and M streets, yesterday evening, Nellie Robinson, white, aged 36, of 306 M street, was caught between the fender and the wheel guard of the car, and the car dragged the girl for quite a distance before it could be brought to a stop. She was not seriously hurt.

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